



LIBERTY!

WELCOME TO LIBERTY!

Liberty! #71 December 2019

www.eurekaaustralia.org.au

FaceBook: Eureka Australia
Email: committee@eurekaaustralia.org.au

Eureka Australia – Descendants and Supporters Inc.

Committee

President Eric Howard

Vice President Michael van Leeuwen

Treasurer Leigh Callinan

Secretary Peter Gavin

420-424 William Street

West Melbourne 3003

Phone 8535 4506

Phillip Moore (Special Projects Consultant)

History Advisor (vacant)

Rosemary Callaghan

John Capp

Maurice Hanrahan

Ian Higgins

Adele Howard

Mary Howlett

Margaret O'Brien

Peter Lalor Philp

INDEX

President's Column page 1

Ballarat Reform League Charter speech by Phillip Moore page 6

Eric's speech on Tim Costello and the certificate awarded to Tim page 8

Our new banner page 10

An Australian Irish Book Festival with three writers page 11

Financial Times Martin Wolf article page 12

2020 Membership Form page 13

PRESIDENT'S COLUMN – Eric Howard

I welcome all readers to this post Eureka Democracy Award Dinner of 2019 edition of Liberty, our first under our new name of Eureka Australia, Descendants and Supporters.

The Award Dinner was an enjoyable evening for the more than 100 attendees and our Awardee, Tim Costello AO showed us all the characteristics that have made him a major voice in Australian society for the less fortunate and in resisting gambling's incursion into our lives.

As expressed during the Award ceremony, Tim is one of those people in Australian society

about whom much is known. It is really not necessary to outline in detail his remarkable efforts over many years to make Australia a fairer, more just, less judgemental society where basic human rights are respected and the vulnerable receive greater protections.

Tim has continued to provide inspiration for us all and we are all better for it.

The complete text of remarks made to Tim are provided later in this newsletter

It was a great pleasure to welcome Tim and Merridie to our event and to recognise their achievements.



Eureka 165th Commemoration

Remarks made at the Dinner about the Commemoration were as follows:

I want to briefly speak to three matters tonight.

First - the commemoration of the Eureka events.

Second - the two year aftermath of the Eureka events in Victoria and their significance

Three – The state of health of democratic societies internationally - and a brief conclusion about the Eureka participants.

First - the commemoration of the Eureka events. In 17 days it will be 165 years since the attack by Army and Police on the Eureka Stockade took place at 4am on a Sunday Morning.

The diggers – who were mostly young people from all around the globe - met in Monster meetings in the weeks prior and debated what to do about the license burden and the method of its enforcement. The Ballarat Reform League Charter was devised and published - based on the great British Chartist principles.

Only days before the preparation of the primitive stockade, the Diggers prepared their petition and sent a deputation to Melbourne to meet with Governor Hotham and request relief from the punitive license fee and the methods of its enforcement by police. Hotham put away their request and moved to send troop reinforcements to Ballarat.

Four days later on November 30 Goldfields Commissioner Reid authorised a particularly violent license hunt on the diggings. The digger community reeled from this escalation of violence and met later that afternoon at Bakery Hill under their Flag of the Southern Cross. The Diggers were desperate for a leader in the emotion and anger that roared across the diggings.

Peter Lalor, a civil engineer from Ireland, stepped forward, and asked all to bare their heads and kneel and to repeat the Oath of Allegiance.

Peter Lalor Philp lead the recital of the Oath

We swear by the Southern Cross to stand truly by each other and fight to defend our rights and liberties.

The diggers repaired to their diggings site on the Eureka Field and created a primitive stockade.

Last minute attempts to negotiate with Goldfields Commissioner Rede were rejected. Rede had stated a few days earlier that he was **“determined to crush the diggers and their democratic agitation in one blow”**.

33 people (30 diggers) died in the battle and brutal follow up, that took place.

Second - The aftermath

What did Eureka mean for Ballarat, Melbourne and Victoria and indeed Australia. Time does not permit a lengthy discussion but look at what existed at the time of Eureka.

From an unrepresentative and unresponsive Legislative Council largely appointed by the governor, no local governments across the goldfields, Authoritarian styles of public administration particularly in Ballarat although there were major instances of unrest on the Bendigo/ Castlemaine goldfields, public administration which provided no recourse to negotiated resolution of perceived or actual inequities, no access to small land holdings – in short many of the unsatisfactory circumstances the goldfields community had left behind in most places and would not accept in this new land – were in place.

Within the 100 weeks after Eureka, as a result of a Goldfields Commission and public agitation, major changes to the administration of the goldfields were in place. The detested license fee was abolished and a much lower cost annual Miners Right was in place. Mining courts were established with elected members determining disputes. Those tried for treason by the unelected government were acquitted by the Juries.

Inclusiveness of voting rights and representation for the Victorian Parliament level were extended - with any miner holding a miners right having the right to vote and to run for elected office.

In Melbourne immediately after Eureka the public reaction was swift and certain. There was horror as to why the Army had attacked and killed civilians? How was this acceptable? The Colonial Secretary offered his resignation to Hotham who accepted it.

The lead up to the first elections for a new legislative assembly in late 1856 was a time of great debate and discussion. It reflected the energising effect that Eureka had on discussion of *full and fair* representation, accountability of elected members and the Parliament to the community, reflecting demand for a more Benthamite approach to government that Eureka had played a part in energising.

Limited term parliaments and payment of members was introduced and of course the goldfields elected many of the Eureka heroes with Peter Lalor becoming Speaker of the Victorian Parliament.

The aftermath of Eureka set in train many of the characteristics of this society which have flourished over the years reflecting the peoples desire for a better life based on a free democratic society, fairer government for all, and protection of human rights.

Third – The state of health of democratic societies internationally

Democracy today around the world is under pressure, with increasing nationalism placing pressure on liberal democracies, dividing societies into us and them, force fed by real inequalities across societies between the well off and the dispossessed.

Some sections of society are feeling left behind and are looking to populist potentially authoritarian leaders offering simple answers and a brutalisation of language.

Improved equality of opportunity in many countries is needed and political decisions need to be made more transparent to the public. Societies find these issues difficult to deal with.

We have our continuing challenges here but we have achieved a relatively fortunate position in this country over the 165 years since Eureka.

Eureka does however remind us that dissent including public demonstrations for change is an essential part of the fabric of a free democratic society. It's importance should not be underestimated or diminished.

In any event it is critical that we remain vigilant about the health of our democratic systems and the equality of opportunity offered to all in Australia. Good ideas for our future to address our challenges need to continue to be advanced and nudged forward to our politicians and communities by each of us.

I ask each of you to consider those challenges and to identify actions you will take to be “little nudgers”, to make a difference.

In conclusion

Eureka is Victoria's and Australia's story, it is our story. Are we doing our part today to honour the legacy of those who stood up for their rights at Eureka?

I find that the words of the BRL Charter are instructive “ *the people are the only legitimate source of all political power*”

Professor John Molony, an early Eureka Democracy Award recipient and Chair of our Canberra Chapter who passed away this year, reminds us that “*The men and women who had been at Eureka knew that in this new land, the right to stand up against tyranny, to be treated with respect befitting a human person and to hope in, and work for, a better future, is inalienable. They knew that those things had been fought and died for at Eureka. They had stood up for a freer, more democratic society and we are all the beneficiaries*”.

LET US NEVER FORGET THE MEN AND WOMEN OF EUREKA.

Presentation by Dr. Geraldine Moore

Geraldine presented a succinct and highly interesting profile of George Higinbotham based on her recently published book “*George Higinbotham and Eureka, the Struggle for Democracy in Colonial Victoria*”. The presentation was of the highest quality and the book is a great insight into lesser known aspects of Victoria’s struggle for democracy during and subsequent to Eureka.



Eureka Australia, Descendants and Supporters

Our change of name represents the outcome of much discussion over recent years and ensures we are not seen as a closed door for prospective members who may be interested in remembering the men and women of Eureka and celebrating Australian democracy and social justice history and current challenges.

As stated at the Dinner, we believe that will be seen as encouraging those who are interested in the values and ideals flowing from the Eureka events to fully participate as equal partners in the organisation. It also conveys a more outward and forward looking message about who we are and what we seek to do.

It speaks to our challenge in better informing the Australian Community about Eureka, to assist improving awareness of the values it represented then and continues to represent as relevant to our democracy today.

Membership

We are focused on substantially increasing our membership in 2019/ 2020. We want all of you to actively canvass potential new members. Descendants of Eureka are important but any person with an empathy for the Eureka story and what it represents today are very welcome as members. Consider friends or colleagues who could be interested.

We ask all of you to prepare to pay your annual dues for 2020 which will fall due in January. We need your support to continue to function and most importantly to grow and prosper in order to send messages to the Australian Community about the values represented at Eureka.

Pathway of Remembrance

We have completed an MOU with Ballarat City Council re the proposed Pathway of Remembrance to commemorate those who fell at Eureka and are working with the City to establish an opening date for this in 2020. More news will be made available as details are settled. Phillip Moore continues to provide project support and liaison with the City of Ballarat on the project.

BALLARAT'S EURKA 165TH ANNIVERSARY – EUREKA SOAPBOX EVENT

At the recent 165th Eureka Anniversary Commemoration and Celebrations in Ballarat one of the major events was the Eureka Soapbox debate.

Based on the belief that many people consider that Eureka is one of Australia's highly contested historical events - the programmers, in an attempt to bring some of the most polarising issues to the fore, invited guest speakers to argue their side of one of the two selected and contested topics.

These topics were:

Debate 1: Where should the Eureka Flag reside; the Art Gallery of Ballarat or the Eureka Centre

Debate 2: What is the preeminent Eureka artefact: the Ballarat Reform League Charter or the Eureka Flag?

Phillip Moore argued for the Ballarat Reform League Charter in Debate 2.



His presentation follows.

THE BALLARAT REFORM LEAGUE CHARTER IS THE PRE-EMINENT ARTEFACT

At Eureka in 1854 people from some 30 or more nations swore an oath under the flag of the Southern Cross to stand truly by each other and fight to defend their rights and liberties; an oath which is encapsulated and expressed in further detail in the BRL Charter. These people wanted to establish their own Australian values, to become more independent of Britain, to be recognized as global citizens in this new land of opportunity down under and to further develop a multicultural country.

Nevertheless we often hear comments that the story and events of Eureka are contentious; so let me state clearly that there are certain basic facts about Eureka that are not disputable. These are:

- There were three Monster Meetings of over 10,000 people at Bakery Hill
- There was a BRL Charter proclaiming Democratic Demands and Principles
- There was a Eureka Flag that was made
- There were a series of delegations and petitions by the diggers to the Governor and the goldfields Commissioner
- There was a battle at the Eureka Stockade where the diggers fought to defend those rights and liberties and were prepared to die for it
- There was an acquittal in Melbourne of all those 13 diggers charged with treason
- And finally there were democratic parliamentary outcomes that came as a result of Eureka and its Charter that influenced not only Australia but the world

May I suggest to you that these events and actions are intrinsic to and are the very essence of the Eureka story; its meaning and purpose. They are indisputable. Furthermore each of them is related to, underscored and were stimulated by the BRL Charter and each of them was a democratic action. The government however did the opposite – they initiated secret codes, used spies,

planned a secret police network, sent provocateurs among the diggers to stir up trouble, hoping to be able to blame the diggers for any violence that might arise.

And finally spoiling for a fight the Governor agreeing with Commissioner Rede organized the brutal and indiscriminate attack on the diggers at the Stockade (and others nearby) stating “it is essential to come upon the diggers in the Stockade with arms in hand when we can legally crush them and their democratic agitation in one blow.”

Consequently I believe it is the BRL Charter that is at the very essence of what Eureka is about. It is a document of democratic demands and principles, it is a Manifesto to which the diggers were prepared to die for, its principles are embedded in our State and Federal Constitutions, it is resonant with universal democratic values, it is recognized in the UNESCO Australian Memory of the World Program and it is included in Victoria’s Heritage Register.

Whilst we don’t have an original copy of the Charter (there exists only the Clerk’s copy given to Hotham) it doesn’t matter because the real value of this document is in the content. This Manifesto is very much like and is equally important as the American Declaration of Independence of 1776 which is so respected and cherished in the USA today.

Whilst it is stated that the BRL Charter grew out of the Chartist Movement in the 1830s and 40s in Britain, motivated by the social and political struggles across Europe, we need to appreciate that of the thousands of people who came to the Victorian Goldfields many of them came with a ferment of ideas concerning social justice, the rights of man and the principles of democracy that were initiated much further back in time. These people had been influenced by the ideals of the American and French Revolutions, and by the writings of such progressive thinkers as Edmund Bourke’s “Reflections on the Revolution in France”, John Locke’s two “Treatises on Government”, Thomas Paine’s “Rights of Man” as well as Rousseau’s “The Social Contract” and Henry Parker’s writing that “People are the Authors and Ends of All Power”. In fact the events of Eureka place Australia firmly within a 3,000 year old tradition of seeking to achieve human rights and freedom of expression by means of democratic agitation. From Aristotle’s ancient Greece, through the Age of Enlightenment to the early 1800s came a new consciousness of the “equality of man”.

The ideas of these great thinkers, and others that followed, were taken up in the Ballarat Reform League Charter, forming a long tradition of people seeking “the inalienable right of every citizen to have a voice in making the laws he is called upon to obey.” and the principle, and as it is expressed in the Magna Carta of 1215, that “No person is above the law, not even the King” – and that the most royal of all prerogatives is that the people are the only legitimate source of all political power”. It is these principles and others that are stated in the BRL Charter that raise the Banner and distinguishes it from the Chartist agenda of the 1830s that concentrates only on specific pragmatic demands.

And it is these two principles in the BRL Charter that I want to speak more about rather than those other sections in the Charter that deal with the Immediate Objects of the Reform League and the Political Changes Requested – these like the Chartist Demands of 1830s are more straight forward.

Today there are many issues that our democratic system is not adequately addressing—Issues such as: The environment, deforestation, climate change, water management, housing, power supply, medical services, immigration and refugee caring and placement, and so on. Many of these issues involve our common resources and our public utilities which are there for all of us to share and to look after. Consequently to perform our role as decent citizens; we; each one of us, needs to be more engaged in our democratic system; we need to develop a better understanding of these

challenges, enhance our knowledge of selected issues, and work and plan in solidarity with our community so that we can speak, vote and act intelligently and thus play our role as caring and creative Australians.

This is what those two major principles in the Charter are about.

John Molony, in his book on Eureka, reminds us that “democracy is more than a political system. It is an ideal and a spirit born in each of us day by day. It is a social institution that needs constant examination and regular reform to remain potent. It proclaims the dignity of all human beings and their infinite capacity for good, for justice, truth and beauty.”

Steve Bracks, Patron of the Eureka Centre, stated at the Eureka 150th Anniversary Commemoration “Eureka is much more than a story - it is a responsibility that we all share –It is a calling to ensure we stay true to the Stockade's democratic principles”.

Whilst there are a plethora of major challenges and inadequacies facing our democracy let us not forget our Australian democracy nevertheless is one of the oldest and is considered as one of the most stable democracies in the world. We ought to be proud of it, protect it and enhance it. The question is do we value it or do we take it for granted?

Consequently it is my hope that when people, and especially the young, come to visit the Eureka Centre that they can view a copy of the Ballarat Reform League Charter that is, hopefully and should be, given the prominence it deserves in place and size in the Centre. And in fact copies should be available for purchase and take away. It is important that people are encouraged to read this Charter and understand its importance and meaning not only as it applied at that time of Eureka but also realizing that it applies to each and every one of us and encourages us in today’s world to become more engaged as we face the many challenges and opportunities our democracy brings.

Whilst in Canberra we have a Museum of Australian Democracy at OPH which primarily presents a story about our system of government and how it manages our democracy here in Ballarat the Eureka Centre is really about the power of the people in an egalitarian multicultural society having their voice, their involvement as civic minded people in the development of democracy in this country.

Whilst I recognize the great importance of the Eureka Flag as a magnificent, awe inspiring iconic symbol of Eureka and that its proper place is in this Centre, nevertheless I believe that it is the Charter that was the very essence and backbone of the Eureka events; articulating the aspirations and needs of the diggers and their supporters – a cause they were prepared to die for. Furthermore I believe that it is the Charter that provided the foundations of Australia’s most prominent or pioneering democratic theory and helped set the base for the future development of democracy in this country.

And because of this I would claim that the Ballarat Reform League Charter is the Centre’s preeminent artefact.

.....

THE EUREKA DEMOCRACY AWARD is presented annually by Eureka Australia, Descendants and Supporters, formerly Eureka’s Children, to recognise the contribution of an individual or organisation that have, through their endeavours, contributed to strengthening democratic traditions in Australia.

The Award seeks to promote the vision of democracy and social justice that was fought for at Eureka and to ensure it is kept alive in contemporary Australian culture.

The recipient tonight is TIM COSTELLO.

Tim Costello AO is one of those people in Australian society about whom much is known. It is really not necessary to outline in detail his remarkable efforts over many years to make Australia a fairer, more just, less judgemental society where basic human rights are respected and the vulnerable receive greater protections.

Tim has done so much to shake us from slumber when governments are not acting in our best longer term interests -and he has had the courage to take these issues into the public arena. I think most here would understand the substantial toll that preparedness to stand in the public square and challenge the current orthodoxy takes on an individual's life and energy. Tim has continued to provide inspiration for us all and we are all better for it.

From 2004 to 2016, Tim Costello was CEO of World Vision Australia and from 2011 has been the Chairman of the Community Council for Australia.

He was made an officer of the Order of Australia in June 2005 and was the Victorian nominee for the Australian of the Year award in 2006.

After studying law and education at Monash University, Tim studied theology at the International Baptist Seminary in Rueschlikon, Switzerland. He also obtained his Masters in Theology from the Melbourne College of Divinity and was ordained a Baptist Minister in 1986. He established a vibrant and socially active ministry at St Kilda Baptist Church between 1986 -1994 and he served as a local government elected representative and Mayor at the then City of St Kilda in the early to mid-90s.

I still recall Tim's time as Mayor of St Kilda, now Port Phillip, as council amalgamations with the removal of elected councils rolled out across Victoria in the early to mid-1990s. Tim, you spoke up bravely for local communities and provided a voice of comfort for those confronted by the changes at the time.

From 1995 to 2003 Tim Minister of the Collins Street Baptist Church and Executive Director of Urban Seed, a Christian not-for-profit organisation created in response to concern about homelessness, drug abuse and the marginalisation of the city's street people.

It was through this time he was also National President of the Baptist Union of Australia.

Tim was awarded an Honorary Doctorate from Australian Catholic University in 2008 in recognition of his contribution to religious life and to social justice and is the 2008 winner of the Australian Peace Prize awarded by the Peace Organisation of Australia. He is also listed by the National Trust as a "National Living Treasure".

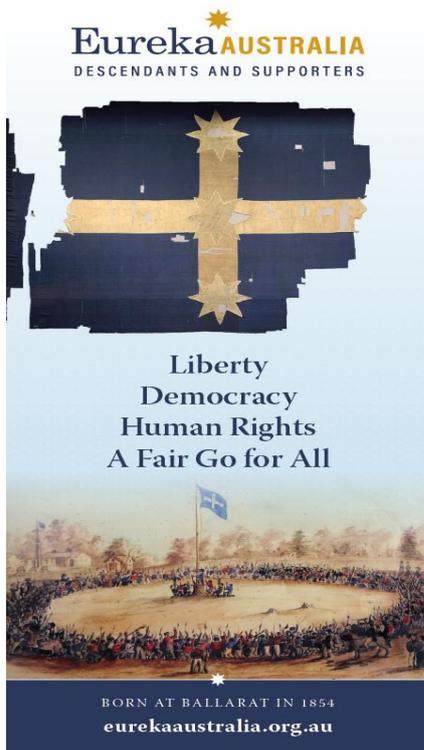
In his various roles he has spearheaded public debate on problem gambling, urban poverty, homelessness, reconciliation and drug abuse over many years.

Tim is the Spokesperson for the Alliance for Gambling Reform, a Director of Ethical Voice and the Executive Director of Micah Australia, seeking to turn around Australia's unacceptably low levels of Overseas Aid.

Peter Lalor Philp who had worked with World Vision for 12 years, before Tim's time there, provided remarks on the World Vision Role that Tim carried out for 14 years

Merridie Costello is an inspiration to Tim and family. Merridie has clearly been a massive part of Tim's story. So tonight in recognising Tim, we salute you too Merridie and your three children Elliot, Claire and Martin.

Please join me in recognising Tim Costello's wonderful contribution to our society
(See Award Citation Below)



Our brand new Banner that was first displayed at the Annual Democracy Award Dinner in November 2019. The Banner displays our new name Eureka Australia: Descendants and Supporters Inc. which was recently approved by members at a Special Meeting of Members, and also displays the major themes that our organisation supports. We hope members like it as we will be taking it with us everywhere we go.



Michael van Leeuwen the Vice President of Eureka Australia Descendants & Supporters photographed with the three writers Denise Tobin Shine, Rod Smith and Geraldine Moore at the **AUSTRALIAN IRISH BOOK FESTIVAL HOSTED BY THE CELTIC CLUB AND EUREKA AUSTRALIA on Wednesday 4 December.**

Denise's novel is 'Jeremiah's Trunk'. Much of it is set in Ballarat in 1854, and we can tell you that Jeremiah looks after the famous Pikeman's dog after his master is killed at Eureka!

Rod's book is 'Guinness Down Under' and he impressed us with his knowledge that Charles Hackett (the only decent magistrate in Ballarat

according to Raffaello Carboni) was part of the Guinness family in Australia.

Geraldine's book 'George Higinbotham and Eureka: The Struggle for Democracy in Colonial Victoria' brings to life Higinbotham's important role in establishing parliamentary democracy in Victoria. He was also a major newspaper writer at the time of Eureka. He visited Ballarat in 1854 and observed how badly the miners were treated and wrote about their grievances.

All three books should be in any good library and would make excellent Christmas presents for supporters. If you cannot afford to buy all three books, you should make a purchase recommendation to your local government library – they all allow it if you are a member.



Tim Costello Addressing the Democracy Award Dinner Gathering

The world order now looks like the one before World War I

Conflict
Forget
comparisons
with the 1930s.
The fight
between the
great powers
of today
resembles an
earlier era.



Martin Wolf

History does not repeat itself, but it often rhymes. This remark is often incorrectly attributed to Mark Twain. But it is a good one.

History is the most powerful guide to the present, because it speaks to what is permanent in our humanity, especially the forces that drive us towards conflict. Since the biggest current geopolitical event, by far, is the burgeoning friction between the US and China, it is illuminating to look back to similar events in the past.

In a thought-provoking book, *Destined for War*, Harvard's Graham Allison started with the account of the Peloponnesian War by Thucydides, the great Athenian historian of the fifth century BC. However, I will focus on the three eras of conflict of the past 120 years. From them, much is to be learnt.

The most recent conflict was the Cold War (1948-1989) between a liberal democratic West, led by the US, and the Communist Soviet Union, a transformed version of the pre-First World War Russian empire. This was a great power conflict between the chief victors of the Second World War. But it was also an ideological conflict over the nature of modernity.

The West ultimately won. It did so because the scale of Western economies and the speed of Western technological advances vastly outmatched those of the Soviet Union. The subjects of the Soviet empire also became disenchanted with their corrupt and despotic rulers and the Soviet leadership itself concluded its system

had failed. Despite moments of danger, notably the Cuban missile crisis of 1962, the Cold War also ended peacefully.

Going further back, we reach the inter-war years. This was an interregnum in which the attempt to restore the pre-First World War order failed, the US withdrew from Europe and a huge financial and economic crisis, emanating originally from the US, ravaged the world economy. It was a time of civil strife, populism, nationalism, communism, fascism and national socialism. The 1930s are an abiding lesson

We cannot afford the old games of great power rivalry. Our fates are too intertwined.

in the possibility of democratic collapse once elites fail. They are also a lesson of what happens when great countries fall into the hands of power-hungry lunatics.

Going further back still, we reach the decisive period 1870-1914. As Paul Kennedy noted in his classic book, *The Rise and the Fall of the Great Powers*, Britain generated 23 per cent of global manufacturing output in 1880. By 1913, this had fallen to 14 per cent. Over the same period, Germany's share rose from 9 per cent to 15 per cent.

This shift in the European balance led to a

catastrophic Thucydidean war between Britain, an anxious status quo power, especially once the Germans started building a modern fleet, and Germany, a resentful rising one. Meanwhile, US industrial output went from 15 per cent to 32 per cent of the world's, while China fell into irrelevance. Thereupon, US action (in the 20th century's big conflicts) and inaction (in the inter-war years) determined the outcomes.

Today's era is a mixture of all three of these. It is marked by a conflict of political systems and ideology between two superpowers, as in the Cold War, by a post-financial crisis decline of confidence in democratic politics and market economics as well as by the rise of populism, nationalism and authoritarianism, as in the 1930s, and, most significantly, by a dramatic shift in relative economic power, with the rise of China, as with the US before 1914. For the first time since then, the US faces a power with an economic potential exceeding its own.

The pre-1914 period ended in a catastrophic war, as did the inter-war period, albeit with a relatively successful post-1945 aftermath. The Cold War ended in peaceful triumph. Now, the world confronts challenges that easily match those of the earlier periods. So what lessons are we to learn from these eras?

Perhaps the most obvious one is quality of leadership matters. President Xi Jinping's capacities and intentions are clear enough: he is devoted to party dominance over a

resurgent China. But the political system of the Western world and especially the US and Britain, the two powers that dragged the world through the 1930s, is failing. Donald Trump's erratic leadership recalls that of Germany under Kaiser Wilhelm. Without better leadership, the West and so the wider world are in deep trouble.

Another lesson is the overriding importance of avoiding war. Professor Allison describes well how mutual suspicion fuelled the journey to war in 1914. It is even more crucial for the US and China to avoid head-on conflict now. That was the great success of the Cold War. But nuclear deterrence may not be enough.

Yet perhaps the most important conclusion is that avoiding yet another catastrophe is insufficient. We cannot afford the old games of great power rivalry, however inevitable they must seem. Our fates are too deeply intertwined for that. A positive-sum vision of relations between the West, China and the rest has to become dominant if we are to manage the economic, security and environmental challenges we face.

Humanity has to do far better than it has done before. Today, that must seem a fantasy, given the quality of Western leadership, authoritarianism in China and rising tide of mutual suspicion. But we must try. We have to manage this difficult new era strategically. On our ability to do that all our futures now depend.

FINANCIAL TIMES

AFRGA1 A03

Democracy and the World Order today – An article in the Financial Times UK from early December 2019

Membership Application/Renewal for 2020 (Jan-Dec)

Please print all details and where appropriate.

Surname:			
Other Names:			
Address:			Postcode:
Phone No			
Email			

Membership of Eureka Australia. operates on a calendar year basis.

- **Ordinary Membership** – Includes descendants of those connected with the Stockade event, its prelude and its aftermath as well as those who support the Eureka story and its ideals of democracy

Full \$40.00 per annum

*Concession \$20.00 per annum
- **Family Membership Full** \$40.00 + \$20 = \$60 per annum
- **Family M/ship Concession** \$20.00 + \$20 = \$40 per annum
- **Life Membership** Full \$300, Concession \$150

Note: Concessional Subscriptions include Pension Card Holders.

*For Family Membership please list each other name and their contact details
All amounts include GST*

DONATION WELCOME \$.....
TOTAL CHEQUE/MONEY ORDER \$.....

EFT Payments can be made to: “Eureka Australia” - (BSB) 704 191 (A/C) 90789”

Please include ‘EA MEMB’ as well as your name on the internet transfer

To send cheque or money order please print, complete this form and return with your cheque/money order to: Eureka Australia. C/O. Celtic Club, Level 1, 420 William St, West Melbourne, Vic. 3003. **If paying by EFT** and you are a **new member** you would need to also complete and return this form as an initial record of your membership.